



on my part, am no less interested in your own correctness of faith and in your eternal salvation. With sentiments of respect, I am,  
dear sir, Yours, &c.

*For the Boston Recorder.*

**PUBLIC WORSHIP.—NO. III.**

I have, in two preceding articles, undertaken to show, in some particulars, what may be done to secure a more general attendance upon public worship. My purpose now is, to offer some reasons for earnest and efficacious efforts to secure this object. And the first reason which suggests itself, is the great extent of the neglect of public worship. The evil is not confined to this or that particular community or denomination. To whatever cause it may be owing, whether to the divisions and subdivisions of the community into different denominations; or to the fact that men have of late been throwing off the prescriptive influence of customs, good and bad, and coming more immediately under the influence of principles, virtuous or vicious; or to the fact that the aversion which exists in the hearts of men to the gospel has an influence incidental to the greater progress of religion of late, been brought into more bold and positive forms; the fact is unquestionable, that a large fraction of the whole community are among those not found habitually in the house of God. Here then is a broad and crying sin, and no proportionate efforts are made to stay its progress, by those who profess zeal for the honor of God and the salvation of men. God has set up his worship in our land, and called his people to gather around it and bring all men unto it. And as many as stand aloof from it, effectually proclaim their defiance of his authority. And shall the people of God quietly look on, and see such broad battalions of men displaying their contempt of the King of heaven?

Again; the sin in question has wide and malignant bearings upon the vital interests of the community. These men that despise God's sanctuary, mingle with us in all the interests and intercourse of life. Their principles and habits come in hourly contact with you and me.

The sight of their transgression, unshamed, is operating to fritter away your abhorrence of the sin. Their example is doing its work on your children; who are learning from them, that it is a trifling affair to despise God. They too are reasoning children, and educating them to fill up the measure of their father's hatred to the sanctuary—causing them to go out and spread the leaven of their schooled ungodliness through that community, in which your children are to follow their character and expose the precious interests treasured in their immortal minds. This, like all other sins, is contagious; and if it be not exterminated, it will fearfully propagate its species. It is a sin that is most congenial to New England character. And it is a burning shame, that such a sin should have gained such a prevalence in a land specially sought after the place for God's sanctuary—the retreat for those who periled all to preserve the worship of God in its purity. And if its progress be not timely impeded, it will rob the sons of the pilgrim of all the name, and leave us dozing on the pretense of having Abram to our father, while God from the stones shall have raised up children unto Abram. The church in New England will soon have to contend, not only with the native neglecters of God's worship, but with these, reinforced by a constant influx of the refuse population of the old world. While there is a draining off of the native population to the west, there is a filling up of the world by a character which augurs little of good. And if no special effort is made to extend the influence of religion as the change goes on, we shall soon have occasion to withhold our benefactions from the valley of the west, and bestow them upon land once redeemed by primeval and blood.

Something ought to be done, because something can be done. If this were indeed that hopeless task, which in first thought imagined, our inaction would stand excused. If a man cannot be convinced that something can be done, we expect he will do nothing. The Christian world stood still a great while, and saw indifference do its work unmolested, under the impression that nothing could be done, till a few took hold and proved that a reform was possible; and then an army rushed from the field and onward to the victory. And there are no more intrinsic difficulties in this subject, than there were in that. The dominion of sin over the human mind, and its intertexture with all the passions, habits, prejudices and intercourse of men, do not equal those of the other. And the same faith in the practicability of the enterprise, and the same faithfulness in its execution, may, for ought I see, accomplish as much here as there. The Christian world once thought so, nothing was done; and then again they thought they could be, and the work commenced its progress.

Again; consistency requires especially the friends of missions to undertake this work. While we have been excusing ourselves from this work, on the ground of the hopelessness of the subjects of it, we have been fitting out missions, and sustaining missions at great expense, to convert the heathen. And this is practically saying, that our own neighbors are more difficult of conversion than the savage pagans. This indeed may be true in individual cases; but none believes it to be true of the great mass of our neglecters of the sanctuary. You send out your missionary to work single handed upon a dense mass of human beings, whose susceptibility to say the least, is not better than that of these. You expect him to work to some effect upon just such beings, to say the least; while you, long able to bring to bear upon them the whole force of Christian truth, Christian institutions, and Christian influences, and the co-operation of hundreds of fellow Christians, and having them at your very doors, pronounce them hopeless cases, and go to work over them. If you believe them hopeless cases, if a whole church cannot bring under the influence of Christian ordinances any of those whom they would consider it a sin to let heathen, let them not expect that single men, sprinkled here and there, can make any impression on an ocean of pagan minds.

**PARSONS COOK.**

**PUBLIC WORSHIP.—**"All things are about status quo. I have continued to preach regularly, every Sabbath, without interruption—either in person or by exchange with some of my neighboring brethren. My congregation is still small, so that I have sometimes thought whether or not I ought to continue here longer than to the close of the present year. If I could learn that it was from any dissatisfaction with me, that the people do not come out to hear the Gospel preached, I should not doubt a moment. But I know not that there is any dissatisfaction—and I suppose there is none; because when I go out into the different districts to preach, I generally have respectable audiences, who are attentive to the word. But they will not come out on the Sabbath day, that is, to the church."

Now if any one asks whether this is an extract from a letter really written, and expresses what is the actual state of things in some congregation in Connecticut, or elsewhere, we reply, it is of no consequence. The representation is substantially true of many places. The minister studies, and preaches, and prays—but little good results from his labors. Where three or four hundred, or even more, should attend meeting, it is thought to be rather an unusual occurrence to see two hundred together, on the Sabbath—unless a funeral is to be attended, or a funeral sermon is to be preached. There is a woful indifference to public worship, in New England. One would suppose men at the present day think their ancestors heard enough of the gospel for several generations, and that

those now on the stage may neglect it with impunity—that they have no need even to pay an open, decent respect to its institutions.

Suppose, now, that the description given at the beginning of this article, were taken from a feasible congregation, which is aided by a Missionary Society—what, in such a case, would be the duty of a church? In addition to the desire to increase their own strength—to the wish to extend the influence of the gospel, and to promote the salvation of their friends and neighbors, would be the motive of gratitude for the benevolent aid which secures for them the ministrations of the gospel. Now could a church, in a right state of feeling, receive assistance in the support of the gospel, and yet, through their own fault, suffer the larger part of the influence of the gospel to be lost? What, shall the gospel be maintained in a congregation by the negligence of others, and yet the church suffer a large portion of the community to neglect public worship, unawarned and uninvited? Shall they come year after year to the treasury of benevolence and ask for relief, on the ground that they gain no strength, and their congregation grows no larger, while yet the church makes no effort to bring those within the reach of the gospel, who are disposed to neglect public worship? It does not seem right. We had almost said, common honesty frowns on such a course. Sure we are, that it is equally condemned by Christian principle and Christian feeling.

There is not another duty so plain, so important, so urgent as to be done, which is so much neglected, as efforts to persuade our neighbors and friends, who, from personal pique, or prejudice, or even from the mere force of long continued habit, trample on God's day, and neglect his worship, to go with us, and bow down in his sanctuary.

You almost weary the throne

of grace with supplications in your closet, and in social worship, that the heathen may come to the knowledge of the truth. But at the same time, there are not a few, perhaps, within the sight of the village spire, and within the sound of the village bell, who are as indifferent to truth, and as far from its influence, and as unlikely, with their present habits, to be sanctified by its power, as the Hindoo, or as the savage that wanders at the base of the Rocky mountains—and these pass by your way to the house of prayer, Sabbath after Sabbath, without even saying, "Come ye with us, and we will do you good—for the Lord hath spoken good concerning Israel."

The neglect of the house of God is one of the crying sins of our land,—and while the attention of our nation is turned to the value and obligations of the Sabbath, we hope the press will speak often and earnestly on the subject of public worship. The evil has spread wide and become ineradicable—and a hasty remark, or a passing paragraph will not suffice for its removal.

[C. Observer.]

**PUBLIC WORSHIP.—**We cannot but think, that the Great Head of the Church designs to appear in his glory and build up Zion, by the means of his own institution. We cannot account for that singular circumstance, which has come to awaken in ministers and Christians remote from each other, in relation to public worship, on some other ground than the Holy Spirit has visited their souls, and directed their thoughts to this subject. Some facts in relation to this matter have arrested their minds with all the freshness and force of a new discovery. It is referred to every Christian's observation to say, whether a large majority of those, who have, from childhood, habitually attended on the stated means of grace, have not either died in faith, or are now living in some good measure as the grace of God directs. The degree to which the means of grace have been made effective to the habitual attendant, appears not surprising to those who had not previously turned their attention to this point; and nothing could more highly exalt the wisdom and grace of God in his institutions, than this fact. To the wanderer, or merely occasional attendant, the full blessing is not promised. It is those who honor God, whom he will honor. It is now felt by many to be a leading duty with Christians to do what they can to prevail with their neighbors and acquaintances to visit the house of God.

[Christian Mirror.]

**FOR THE BOSTON RECORDER.**

**WORSHIP.**

**BROTHER TRACY.—**Some very good things have been said, of late, in your paper, about public worship, the Catholic, &c.; but I should like to know how much exertion is made in this city to induce domestics to attend meeting. Now, I don't mean the meeting of the great assembly, but the little assembly, when the family profess to meet around the domestic altar. Do you, Mr. Editor, or any of your correspondents know how much exertion is made to induce the household to "attend meeting"? Perhaps some all of your correspondents, can tell. If I am not mistaken, it will be no difficult matter to find those, who profess to worship the God of Abraham morning and evening; yet Jehovah cannot say of them, "Thou didst Abram, 'For I know him, that he will command his children and his household after him.'—"They command their children, but forsake, with the old fashioned custom of commanding their household who have nothing to do. Such a command might do for the patriarchs, but not for them. The patriarchs never had Catholic or infidel domestics. It won't do to be sectarian. Ergo, servants must not be commanded to attend the meeting at the family altar. I wish you would inquire of these good Christians, how much sectarianism there is, in reading the Bible, and worshipping God in the family? I wish also you would ask them how they think Abraham would have conducted, had he happened to have an infidel or a Catholic servant? I have another question to ask, Mr. Editor; that is, how much more guilty is the Christian slaveholder, who commands his servants to meet him at the "mercy seat," than the Christian who owns no slaves, and never commands his servants to worship God with his family? For my part, I should like this piece of casuistry solved. It might perhaps help some of those, who are guilty in this matter to determine their comparative guilt.

But to be serious. I do exceedingly desire to know, why it is, that so many heads of Christian families in this city, never command all their household to assemble with them around their domestic altar. Is it because they are Catholics? Are they afraid that their servants will leave them? Well, suppose they do, what then? Why get others. If others are not to be obtained, what then? Let the work be done by the family till others can be found. It is time this subject was looked at, till every Christian is made to feel that it will not do to trifles longer in this matter.

I have one thing more to suggest, and then I have done. I propose that ministers preach once from Gen. 18, ch. 19, ver. 19, on dwelling particularly upon the clause—"his household."

**D. M. L.**

*For the Boston Recorder.*

**RUM-SELLING IN THE CHURCHES.—**No. II.

It seems to me, that in this matter it is high time for judgment to begin at the house of God.—We owe it to ourselves, for consistency's sake, to the community, for the sake of the Temperance Cause, now in many places mainly maintained by Christian rum-selling—and to God, for the honor of His name and church, to cleanse ourselves from this deliction. Whatever may have been true of the past, now is the time for prompt and decided action on this subject. I am prepared to maintain the position, THAT THE CHURCHES OUGHT HEREOFORTH TO MAKE EVERY CASE OF RUM-SELLING A CASE OF DISCIPLINE.

The correctness of this position must depend upon two things; first, the right of a church to

## BOSTON RECORDER.

exclude a member for this offence, and secondly, the expediency of that right being exercised at this time, under all the existing circumstances. As any who may differ in opinion from the writer, would doubtless object on ground covered by these two questions, the argument will be confined to an attempt at answering these questions.

**I. Has a church the right to discipline and exclude a member for the single offence of selling ardent spirits?**

In answering this question, nothing need be said concerning those cases in which the act in question is a violation of the original conditions of membership. The only cases in which the question of right can be doubtful, are those in which men, admitted before temperance times, continue in the business which was then and for many years after, considered harmless and innocent. Such men say, "We have never broken any covenant vows; and what right have you, by an ex post facto law, to punish us for what you have seen and allowed in us for years?" But is a church obliged to confine itself to the letter of the covenant in administering discipline? How many crimes might pass unpunished? These are general promises which include abstinen from the ten thousand crimes which no church would hesitate to punish, and yet no covenant, so far as I can find, obliges every church member to abstain from a practice so openly iniquitous, and so demonstrably displeasing to God, as the one in question. The moral quality of actions changes with circumstances. The guilt of Newton, while engaged in the slave-trade, was very different from the guilt of those who now, in defiance of God and man, do the same thing. So of this trade, so like the other in its motives, its cruelty, and its temporal inflictions, so much more dreadful in its bearings upon the eternal state of souls. The time of ignorance God winged at—They are gone by now—Ignorance, if it exists at all, is now voluntary and criminal.

I suppose all will admit, that evidence of genuine piety is the only ground upon which a church has a right to admit or retain a member. As to what this evidence shall be, and of its sufficiency in a given case, they must be left to the judges. If even through human fallibility no done, and a member of Christ's spiritual body be rejected or excluded from His visible church, the judgment day will set it right. But the church must now be judge in this matter. And who shall prescribe to her what standard shall be?—Must she regard a man-stealer as a pious man, and welcome him to her table, because he talks well or plays fluently?—Must she tolerate a swindler among her members, because the covenant has no respect to his particular branch of satan's service?

I do not deny that there may be cases, in which churches are obliged to retain members of whose piety we have little hope; but it must be for the want of definite, tangible evidence to the contrary. And is not the deliberate, persevering, intelligent continuance in this traffic, such evidence? Look at the rum-selling Christians! His is no negative guilt. His sins are not those of omission merely. Nor are they sins of ignorance. No!—He is enriching himself with the price of blood. He is receiving tolls on one of satan's chief avenues to the pit. With eyes closed to the light which blazes around him, and a heart stealed against the pleadings of humanity, he grasps the solitary shilling that should have given a family bread, and sends them in its place an imbruted husband, and a merciless tyrant. He does all this knowingly—of set purpose—inflexibly. Can he be a Christian?—Does he love his neighbor as himself?—Has he the spirit of Christ? However we may answer these questions, a church has certainly the right to answer them to the negative, and thus answering them, to separate such a man from their communion. Whatever may be said of such evidence against a man's piety, it is surely neither indefinite nor impalpable. Whether it is to the point, the church must decide for themselves. That it is, I have no more doubt than concerning anything else.

**CONCORD JAIL, MIDDLESEX COUNTY, MASS., OCT. 18, 1833.**—Nothing is said about moral and religious instruction in this Prison.

**NEWBURYPORT JAIL, ESSEX COUNTY, MASS., NOV. 15, 1833.**—Nothing is said of moral and religious instruction in this jail.

**IPSWICH JAIL, ESSEX COUNTY, MASS., NOV. 16, 1833.**—Nothing is said of moral and religious instruction in this jail.

**IPSWICH HOUSE OF CORRECTION, ESSEX COUNTY, MASS., NOV. 16, 1833.**—The moral and religious instruction of the men in the House of Correction, on the Sabbath, is nothing, except from reading the Bible. They are altogether in the upper hall of the House of Correction, except those who lodge in the Jail, where they remain over the Sabbath. The men have not been brought together for worship, on the Sabbath, for about four months. When there is a stranger in the village, he sometimes comes down, and they have worship. During one year, preceding the last, there was worship, conducted regularly, by the minister of the town, alternately, in the schoolroom, and in the parsonage, to which they gave it up, about one year ago, to a schoolroom, which was then built. Since that time, there have not been regular services, except on the Sabbath, among the men.

Among the females, there is a Sabbath School, which has been sustained three years by the young ladies in the female school, without the interruption of a single Sabbath. This system of instruction was introduced and sustained, at first, by the principal in the school, assisted by others; but of late, it has been sustained principally by the young ladies, in consequence of the delicate health of Miss Grant. The mode of conducting it, is by lessons in the Bible, by reading the Bible, and prayer. The benevolence and perseverance manifested in this effort is worthy of peculiar consideration.

**SALISBURY JAIL, ESSEX COUNTY, MASS., NOV. 18, 1833.**—Nothing is said of moral and religious instruction in this Prison, except that the prisoners in No. 16 have been supplied with tracts twice in three months, and they are furnished with a Bible and two Testaments; and the prisoners in No. 19 have a Bible, and enough other books. These are the only two rooms which are occupied in this Prison, at this time.

**BOSTON RECORDER.**

**FRIDAY, NOVEMBER 28, 1834.**

**THE PRESBYTERIAN CHURCH.**

The General Assembly of the Presbyterian Church is composed of a certain number of ministers and elders, elected by each presbytery in the United States. All questions of discipline, whether for errors of faith or practice, are liable to be carried up to the General Assembly, for final decision. If a church in Philadelphia is divided into parties, on any ecclesiastical question, it is equally possible that, when it comes before the presbytery, that body also will be divided into similar parties. Then it goes up to the synod, which may be divided in the same manner. Then it must go up to the General Assembly. That it will go up, may be known, some months before the election of members. Whether the temptation is allowed to have any influence or not, each party will, when the time of election comes, be tempted to vote for those who will be on their side in the Assembly. They will also be tempted to wish that the same may be done in all other presbyteries. Of course, they will be tempted to use means to secure such elections, in as many presbyteries as they can. One of the most powerful means will be, to engage all the religious newspapers in the discussion. No winter what the question is, if it be one in which all the presbyteries can be made to feel that they have an interest, direct or indirect; and if parties can be formed in all the presbyteries, and majorities gained in more than half of them, the vote will of course be carried in the General Assembly.

This is the weak point of Presbyteranism. The danger is, that the energies of the whole church will always be directed to the work of electioneering for the next General Assembly;

that the same may be done for the next General Assembly.

Now, we do not believe that such things ever took place at Park Street.

As to voting,—why, the real question is, not what each one thinks of the resolution before meeting,—but the real question is, indeed—no question at all; for the object of the meeting is, to "make an impression,"—to "give an impulse," and those who have any thing to say but "go ahead," must hold their tongues.

It is a meeting of the friends, and not of the enemies of the cause; and those who question the wisdom or holiness have no business there;

unless, indeed, they will sit still and be counted during the meeting, and promise to tell no tales afterwards.

The speakers, if they do not quite like all the resolutions, must manage that affair with their understandings and consciences as well as they can.

Their business is, not to mend the plan, but to push it forward; and of course, they must say such things, and such only, as are fitted for that purpose.

As to voting,—why, the real question is, not what each one thinks of the resolution before meeting,—but the real question is, indeed—no question at all; for the object of the meeting is, to "make an impression" and "give an impulse,"

for a unanimous vote; so that the voters have only to say "aye," or up with their hands, as the fashion may be.

The next morning, there comes out in the Newspapers,

**"MEETING AT PARK STREET."**

"At a numerous and respectable meeting, &c.—it was unanimously resolved, &c.—Mr. — spoke with overwhelming power, Mr. — &c.—

We are glad to see this unequivocal demonstration of public opinion in favor of the enterprise."

Now, we do not believe that the American Board ever was guilty of such doings; nor do we know that such things ever took place at Park Street; but we do know that such things have been done in this Western world.

We do know that such things have been done in this Western world.

We do know that such things have been done in this Western world.

We do know that such things have been done in



From the Bunker-Hill Aurora.  
A STATEMENT OF FACTS.

In relation to the burning of the Convent.

An apology for calling the attention of the public to a statement of such facts as have fallen under my own observation relative to the destruction of the Ursuline convent in this town, I must observe, that having been, as I conceive, unwise, suspected, and in some instances accused of an unwarrantable hostility to the Institution, and believing as I do that many of the reports and statements relative to the affair are not in all respects correct, I feel that I am not only justified but called upon, to lay before the public what I know to be true. I shall relate the facts as brief and as plain a manner as possible.

On Monday, July 25th, in the P. M., I received a verbal message from a female, whom I afterwards found to be Mary Harrison, a nun, belonging to the Convent, and that she desired to see me at the house of Edward Cutter, Esq., where she then was. I went to Mr. Cutter's, and learned from her, that she had left the Institution with a determination not to return, and wished me to convey her to Mr. Cotting's, in West Cambridge, where she hoped to obtain an asylum, until she could make some arrangements for providing for herself. I took her, in company with Mrs. Runey and a daughter of Mr. Cutter, to Mr. Cotting's, where we left her. On taking leave, she urgently requested Mrs. R. to call on her the next day, and Mrs. R. promised her she would do so.

On the way to West Cambridge I stated to Miss Harrison, that her leaving the Convent as she had done would give the Superior, and the members of the Institution great anxiety, and suggested that it might be well for me or some one else to go to the Convent and inform them of her situation. After pausing for a moment, she seemed pleased with the proposal, and directed me to do so, and to request the Superior to use no means to induce her to return; giving us explicitly to understand, that she had deliberately and fully resolved never to go back, and requesting me to inform the Superior of this fact. At the same time she stated, that the step she had taken was the consequence of dissatisfaction with her condition as an inmate of the Convent, and that she had good and sufficient reasons for being dissatisfied, some of which she should never disclose. A happier person than she was, from the day she entered our Community, there could not have been. Will Mr. Runey's daughter, if she ever recovers, be responsible for what she has said or done, since the destruction of the Convent?

Mr. Runey says, after conducting Miss Harrison to West Cambridge, "I called at the Convent and communicated to the Superior the facts, as above stated, for which and the services rendered to the nun, she politely thanked us."

He saw Mrs. Mary Benedict, and mentioned every circumstance to her. I only went to him, after he had been in our parlor a half hour; but I find he has not related the subject of my conversation to his readers, viz. that Miss Harrison had always been a person of delicate constitution, and that she had been pronounced by Dr. Warren, before we removed to Charlestown, to be consumptive—that she had for several days, appeared to us very strange—that on that same afternoon, I had told her that she looked very ill, and that I feared it was too much for her to be attending to the music, to which observation she replied by a burst of laughter, which by no means calmed my apprehensions. I told Mr. Runey that I was sure, had she had her right sense, that she never would have spoken to him and to Edward Cutter as she did; that I had never known her to give the slightest intimation of unhappiness; and, being a person extremely candid, and incapable of dissembling her feelings, I could not have been deceived— that she was subject to a disorder in her head, and that she was, particularly, troubled with it, if anything appeared to satisfy the public mind, it would be well; if not, on Thursday night the Convent would come down—I used my best endeavors to persuade them to return home, and so far succeeded, as to induce all but thirty, to leave the spot. Thinking that the danger was over, I started for home.

I had proceeded but a short distance, when I was hailed by Mr. E. Cutler, who wished me to go back with him to the place where the people were collected. I went back. The people who had been induced to leave, having met others coming to the place, had returned with them, and the number seemed now to be larger than before. Seeing this we separated, and went in different directions among the crowd, using all the influence we could exert, to cause them to desist, and informing them of all the facts in relation to the affair which had come to our knowledge. Remaining in the road some time, endeavoring with all the means in my power, to prevent the contemplated outrage. I soon heard guns or pistols discharged from the farm house of the establishment. Though advised by my friends to leave the spot I went towards the Convent, at the risk of my personal safety. The people were at this moment breaking the gate and fence. I passed on and arrived in front of the main building; and seeing the inmates at the windows, called for the Superior telling her who I was and offering her my assistance and protection—assuring her that she might depend upon me as her friend. This, for reasons best known to her, she refused to accept. She replied that the rioters had been there and informed her that I had sent them, that she wanted no aid from me, & I then told her what I had been doing—stated that Judge Fay and Mr. Thaxter had been on that evening, and left but a few minutes before my arrival; that they were so far satisfied that they considered their children safe, and had therefore returned home without them. She said it was all false, and repeated it a number of times—said Judge Fay was out of town, &c.—She also accused me of causing a delay in the publication of Mr. Cutler's letter, that the people might not see it in season to prevent the threatened outrage; and then added, that if the nun who was sick should die, she should consider me as the cause of her death.

A person then addressed her, saying "this man, whom you call Runey, although a stranger to me, I believe him to be your friend." Upon this she inquired of me, "where are all your Selectmen,—what are you doing here alone?" She then said that I should pay for the damage and—desire me to stop them from committing further depredations—I told her I would do that and then left her.

This remain is incorrect. "I soon heard guns or pistols discharged from the house of the establishment." There was a discharge from the labyrinth, under the willow tree, made by the rioters, which served as a signal for their accomplices to collect: moreover, there were never any fire-arms, either in the Convent or farm house.

When Mr. Runey offered me his assistance and protection, assuring me I might depend on him as on a friend, me I said I refused to accept them, "for reasons best known to myself." These reasons were, that he himself had told me, after we removed to Mount Benedict, that it had been his intention to come, with thirty men, and tear down the house situated at the lower part of the hill. As soon as the Rt. Rev. Bishop Fenwick arrived in Boston, seeing that the health of the Community was much impaired by their confined situation in the city, particularly that of Miss Harrison and another lady, who died of consumption the following year, he thought it necessary to remove us from Boston before the Convent could be built; and in the mean time, we resided in the house which Mr. Runey contemplated demolishing, the first night that we spent under its roof: he was deterred from putting his design in execution by seeing the walk out on the hill that morning, and all the Community doing so the next day.

On Monday, Aug. 4th, I find an interview with Judge S. P. F. Fay, and knowing that he had a daughter in the Institution, at school, and thinking that an exertion of his influence might be serviceable, I requested him to make some efforts to allay the excitement. He called and saw the Bishop, and afterwards told me that he thought an satisfactory explanation could be given, and that he would end again before long.

The next day at a regular meeting of the board of Selectmen (of which I was a member) I told the matter before them, stating my fears that unless something could be done to satisfy the public mind, serious consequences might be the result. A committee, of two, consisting of Mr. S. P. Fay and myself, was appointed, and instructed to take legal advice, as to adopt such measures as might be found expedient. We accordingly consulted Joseph Tufts, Esq., who advised us to defer further proceedings until the expiration of three weeks from the time of the elopement, (the time when the nun was to have a honorable leave of absence,) before any decisive steps should be taken.

In the "Boston Mer. Journal," of Aug. 9, an article appeared which was calculated to increase the excitement.—On the evening of the 11th day, Mr. E. Cutler, in company with his brother Mr. F. C. went to the Superior, and as they afterwards returned, said, "that they had no part

in any conspiracy against them, and advised her to adopt some measures for convincing the public that all was right. Upon this, the young lady, who was the innocent cause of the excitement, was called by the Superior, and they were satisfied that the reports in circulation were groundless. Of this Mr. Cutler informed me that even-

ing the next morning Mr. Poor called on me, and showed me the paper containing the statement alluded to, and also a placard, the purport of which was, that unless the Selectmen of Charlestown attended to the business, the truckmen of Boston would take it in hand.—In con-

versation with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should go to the Convent without me. Accordingly in the P. M. he called at the Convent, had an interview with the Superior, and spent several hours in examining the Convent, with him upon the subject, I told him that I thought something ought to be done without delay. Thinking that the unfriendly feelings of the Superior would prevent any interference on my part from being of any use, it was agreed that he should